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FEBRUARY, 1941

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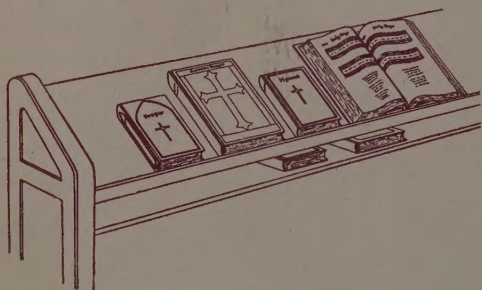
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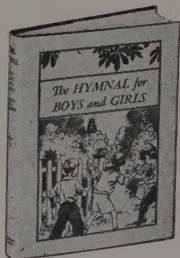
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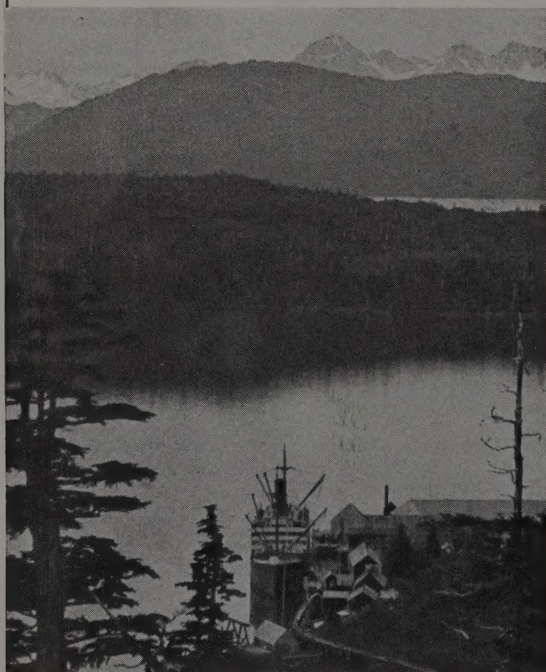
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The Spirit of Missions

Vol. CVI. No. 2

February, 1941



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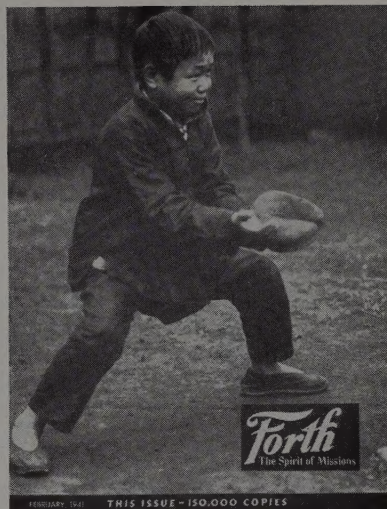
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Ewing Galloway Photo

Chinese boys can still smile, as indicated by the chap on the cover of this issue, in spite of the ravishes of war which overwhelm that country. And this boy with literally millions of others, will smile more and play ball harder because of the pennies, nickels and dimes which American children put in their Lenten Mite Boxes this year. For Chinese children will be the chief beneficiaries of the Lenten Offering which children and leaders alike are hoping will pass the \$300,000 mark.

To the American boys and girls who fill their Mite Boxes and to the less fortunate Chinese children who will benefit, this issue is dedicated.

A photograph of St. Peter's Church, Philadelphia, appearing among the SPG churches in the last issue of *FORTH* was inadvertently called Christ Church, Philadelphia.

CHANGE OF ADDRESS should be received by the tenth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change. Make remittances payable to *FORTH*, preferably by check or money order.

REMITTANCES for all other purposes should be made to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, N. Y., and should be clearly marked as to the purpose for which they are to be devoted.

FORTH, February, 1941, Vol. 106, No. 2. Official organ of the Protestant Episcopal Church, published monthly by the National Council. Publication office, 100 Liberty St., Utica, N. Y. Editorial and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Ten cents a copy, \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412. Act of February 28, 1925.

THE NATIONAL COUNCIL, Protestant Episcopal Church, 281 Fourth Ave., New York, N. Y.



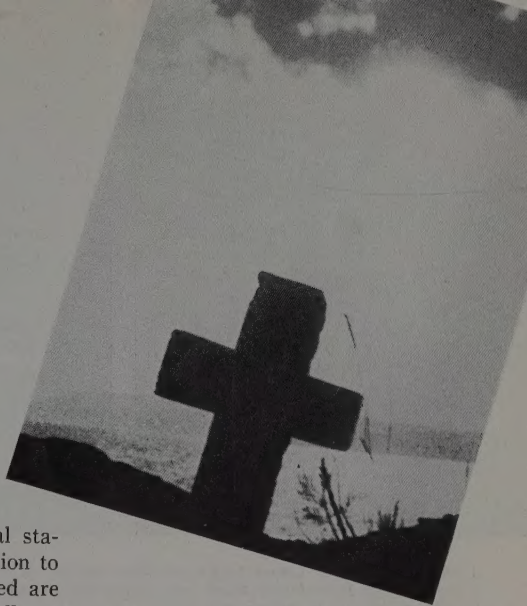
Half a million boys and girls in all parts of the country will use mite boxes this Lent to raise funds for Chinese boys and girls whose country is battling against the ravages of war. Janet Beck (above) of New York, represents these American youth as she starts filling one of the colorful boxes.

Preparedness

by

H. St. George Tucker

Presiding Bishop



THE keynote of the Lenten season is preparation. It developed from the custom of the ancient Christians of setting aside a period in which to prepare themselves for the celebration of Easter. The length of this period varied in different places and times, but finally the remembrance of our Lord's forty days' fast led to the observance of a similar period in preparation for Easter.

Why do we prepare ourselves for Easter? The reason obviously is that we may be ready to enjoy to the full the experience of meeting the risen Lord. When the cry, "Behold, the bridegroom cometh" is raised, we do not wish to be like the foolish virgins, unprepared to greet Him. "Draw nigh to God, and he will draw nigh to you." "Seek, and ye shall find; knock, and it shall be opened unto you."

A real desire to meet with Christ arising from a deep sense of need is essential if we hope to have Him reveal Himself unto us. The invitation "Come unto me" is extended to those who are weary and heavy laden; that is, to those who feel a real need of refreshment.

When Zacchaeus heard that Jesus was coming he felt a great desire to see Him. He realized, however, that his shortness of stature would be an obstacle and attempted to overcome this disqualification by climbing up into the sycamore tree. This demonstration of his desire to see Christ led to an experience far greater than he had anticipated.

We hope that Easter will mean for us an opportunity for real communion with the risen Christ. Let us then during Lent ask ourselves whether we are prepared to meet Him. Let us

recognize our shortness of moral stature; our utter lack of qualification to measure up to the test. "Blessed are the pure in heart: for they shall see God." We cannot meet this qualification by our own efforts. We can however do something to overcome the obstacles that hide Christ from our view.

If we have been self-complacent and indifferent, we can examine ourselves with a view to determining our worthiness to meet Him. The recognition of our lack of qualification and an earnest desire to overcome it is the first condition that must be fulfilled. "A broken and a contrite heart, O God, thou wilt not despise."

If our own personal ambitions and desires, together with the enticements of the world around us, have so absorbed our attention that we do not see the Christ even though He is near us, we can during Lent, by an effort of our will, break away from them and like Zacchaeus put ourselves into a position where at least it will be possible for us to see the Lord and hear His voice above the clamor of the crowd.

* * *

LENT therefore is a period of abstinence or turning away from the desires of the flesh and the allurements of the world in order to give ourselves the opportunity of concentrating our attention upon God and the things of the spirit.

The weary and the heavy laden come to the risen Lord on Easter in order to be refreshed. He imparts to those who are weak and dispirited the power of His resurrection.

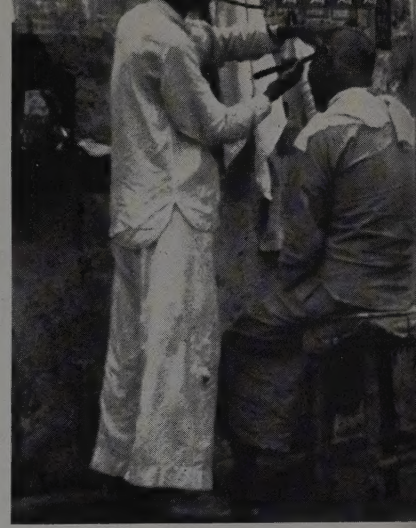
Increase of privilege however al-

ways carries with it increase of responsibility. Christ assumes that those who have been refreshed will be eager to use this newly acquired strength in service. "All power is given unto me in heaven and in earth." "Go ye into all the world, and preach the gospel."

If Easter means for us a fuller experience of Christ, it also means a call from Him for larger and better service. Lent must therefore include preparation for our response to this call. We must be constantly asking not only *What can Christ do for me?* but also *What can I do for Christ?* Otherwise our desire to meet Christ would be the most despicable kind of selfishness. "Whoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

This is the spirit that we must try to develop during Lent. We are preparing to meet Him who came not to be ministered unto but to minister and to give His life as a ransom for many.

Our purpose in meeting Him is not simply to take advantage of His generosity, but rather to be imbued with His spirit of service and qualified to render it. We are eager to be like Him; to have the mind of Christ. Like St. Paul, during Lent we will be praying not only that we may know Him and the power of His resurrection but also that we may share in the fellowship of His sufferings; that we may have some part, however small, in the effort and the sacrifice that He is making to redeem the world.



Common scenes in China today are those above. At the left, children and mother are having a bite to eat—on the street; in the center, children have turned the streets into playgrounds and lacking a jumping standard, boys form a human hurdle; right, a sidewalk barber at work at ten cents (Chinese currency; less than a penny, American) for a clip and a shave. (Photos from the Rev. C. A. Higgins.)

Mite Boxes Will Help Millions

AMERICAN CHILDREN EXPECTED TO GIVE OVER \$300,000.

LITTLE Johnny Wu celebrated his second birthday not long ago, and Dr. Margaret Richey, who had brought him into the world and given him a Christian name in far-off Yangchow, observed the anniversary in this country. Johnny is one of the more fortunate of Dr. Richey's young Chinese friends. He still has his home, his family, a little rice to eat, a Christian name and Christianity. A good many youngsters who might have become his playmates are homeless, nameless orphans who have had to forget even the pleasure of a bowl of rice now and then.

The pennies, nickels, dimes and quarters that children in the United States put into their Lenten Offering boxes this year will not alone help send a missionary to Johnny Wu or a doctor to an injured child in some bombed city. But the results of some \$300,000 or more, expected to be given by half a million children, are to be found in schools and hospitals, in large churches and country chapels, in the mountains of the east and the distant valleys of West China.

Today pennies are traveling farther

A Remarkable Record

Following are the amounts given by boys and girls of the Church through their Lenten Offering during ten-year intervals. Since it was started in 1877, the Offering has totaled \$11,500,000.

1877	\$ 200
1887	31.119
1897	63.161
1907	137,914
1917	192,930
1927 (Jubilee)	553,252
1937	295,634

At General Convention in Kansas City last fall, \$896,709 was reported as the Offering for the past triennium.

in China than ever before. In occupied Diocese of Shanghai they help missionaries hold special services to prevent a drought that might drive thousands to the breaking point, and special services in homes to fight the threat of cholera. They help to house thousands of refugees on a deserted school campus and dozens of orphans in a mountain city.

In occupied Anking these American

pennies helped a Chinese clergyman last year to prepare the largest confirmation class in the history of the town. They have brought back clergymen who were themselves forced to flee as friendless refugees during the painful months of occupation.

Farther west in Hankow, American Lenten Offerings provide hospital care for a little blind girl—Dr. Richey's godchild—for a long time before she died of tuberculosis. And out beyond Hankow, along the Burma Road, the children's pennies are helping to re-settle Central China College, Boone and St. Hilda's.

Somewhere in China today is a woman who might have lost the religion of her choice but for the gifts of American people, among them children. This woman was baptized a Christian, but she was never able to draw her relatives to Christianity. Instead there was enormous pressure upon her to give up her church, so much pressure that she finally denied Christianity publicly. Soon after that her son became ill, and she took him to an American missionary doctor. An operation cured the boy and gave the

mother the courage she needed to profess her Christianity.

In the same region where this mother was baptized, a small corner of occupied territory, there is a country parish with a church and scattered chapels for the farmers. Roads there are only lanes through rice paddy fields. The missionary, sometimes accompanied by a doctor, goes out in a houseboat to visit his people. He works not so much with individuals as with families, bringing parents and children to Christianity together. Bringing them to Christianity is a long process. It means a cleansing service, with idols burned and Christian scrolls hung in their place. Then it means a long



(Above) 1941 version of a Chinese orchestra, composed of young people of Grace Church, Soochow.

f Chinese Children

JOHNNY WU A BENEFICIARY

period of instruction and finally baptism. Dr. Richey often made these trips when she was at Zangzok, for Christian souls rest in ailing bodies.

She remembers operating in a tiny room of a Chinese country house, where the only light came from a candle held by a woman of the family. To administer the anesthetic, perform the operation and at the same time keep the candle a safe distance from the ether was no simple task.

There are comparatively quiet spots in embattled China where people can plant crops and pray for rain, go to school and to church unmolested. And there are cities where epidemics and ailments and plain starvation are rampant. The pennies of American children buy medicines for the sick, bandages for the maimed victims of air raids, and rice for old people whose only ailment is that they haven't had a square meal in days or weeks.

A 12-year-old boy, fleeing from Tsung Ming, where his parents had been killed and his home destroyed, fell asleep from sheer exhaustion in a Shanghai street. He was struck by a car and badly injured. Taken to St.

Luke's Hospital, he is recovering. He is not disheartened by a series of disasters, but is planning already to go back to Tsung Ming.

Many thousands of Chinese cannot hope to go back to their home villages, for the villages scarcely exist any longer. They fill the campuses of deserted schools, make sandals and soap, learn trades, or they wander the streets and starve. To care for them, to give them one good meal a day, to find jobs for parents, feed and clothe and educate the children is the task not only of missionaries abroad but of children with the Lenten Offering boxes in this country. The demand for Christian teaching, from persons of all ages, from students and laborers and refugees, is larger than ever. It is this demand that the children of the American Church, like their parents, are meeting this Lent, when China is one of their particular interests.

(Right) Mother and child in China today; directly above, a sidewalk lending library. Patrons pay about a quarter of a cent for the privilege of reading four picture leaflets. These street libraries do a thriving business in China today.



Chinese Friends

By DOROTHY DICKINSON BARBOUR

ERH-MOW and his mother were planning a party.

"A party for a child," said the amah, who was the nurse; "whoever heard of a party for a child? Parties are for grown people—like the birthday feast we had for Grandmother Hwong when she was sixty."

"People who know about Jesus have parties for children, too," answered Mrs. Hwong, with a smile. "Erh-mow,

who would enjoy our party most?"

"How about the American doctor's little boy? He plays by himself all the time. I don't think he knows many other children."

"I'm sure he'd like to come. And what about the children in the new family down the street? They've had to leave Austria, because their father was a Jew, and they're having a pretty hard time. Let's ask the two little girls."

"And there's a boy in my class at school who hasn't any friends either. Nobody will speak to him or play with him. He's Japanese, and they say—"

"Oh, no!" interrupted the amah. "We certainly don't want a Japanese. The Japanese are trying to conquer our country. Their airplanes drop bombs and kill people. I hate the Japanese."

"This Japanese boy didn't drop any bombs—it's not his fault," said Erh-mow.

"You are right," said Mrs. Hwong. "This little boy has not dropped any bombs! Besides, we should be kind even to the Japanese soldiers. Jesus said to do good to people who hurt you." She shut her lips very tight for a moment. "Yes, we will invite the Japanese boy."

And so there were four guests at Erh-mow's party.

Before long, Dr. Hwong came back from the hospital where he had been bandaging people hurt by the Japanese airplanes that morning. He found the five children playing in the garden.

"Tyen shar ee jar," he said to Mrs. Hwong. "Everyone under the sky is part of the Heavenly Father's family."

Airplanes had flown over the city several times, and when they came they dropped bombs. But the armies of both China and Japan had been far away. Then one day the American boy told Erh-mow that he and his mother were leaving the city. Later the school closed because most of the children had gone. Even the amah went to stay with relatives in the country.

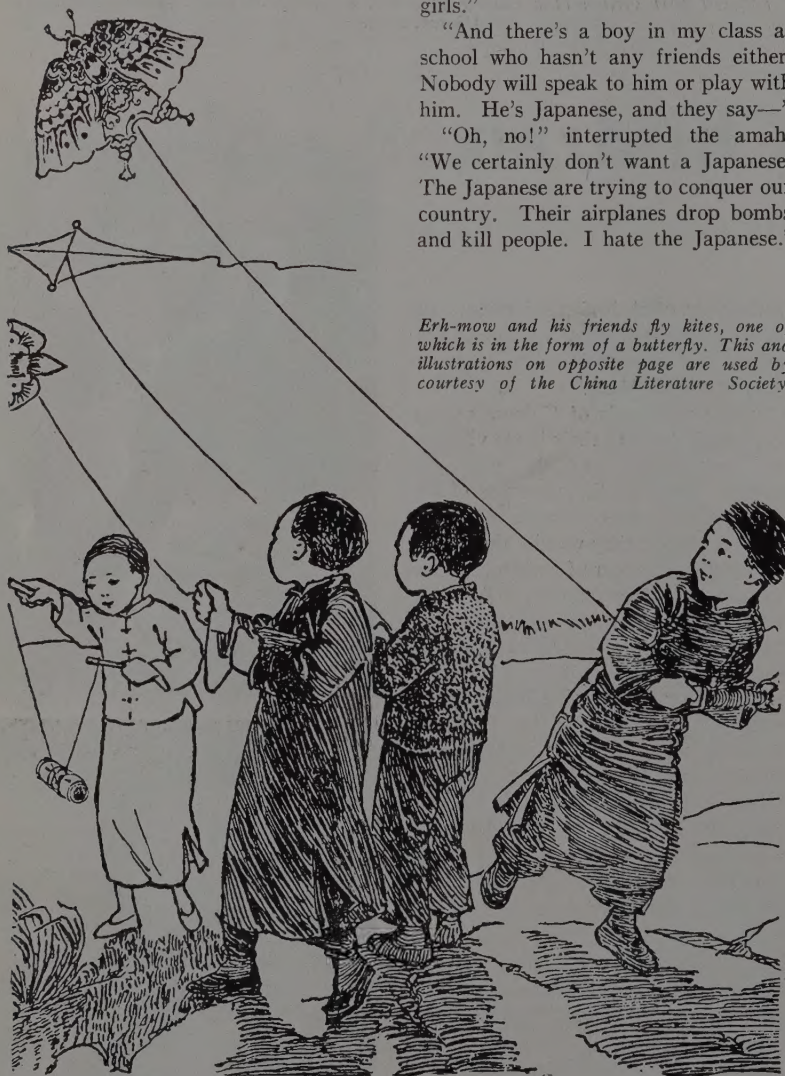
"The fighting is getting closer, but I must stay here," Erh-mow heard his father telling his mother. "Doctors will be needed more than ever."

"I will stay with you and help the nurses," his mother answered.

That night at their bedtime prayers, Mrs. Hwong prayed, "Dear Father, we thank Thee for the Japanese who know about Thee. But we are sorry that there are so many who do not know Thee and who do not do Thy way. We are ashamed that we have not sent more people to teach them about Thee. Help them and forgive us."

Then one morning Dr. Hwong came home long before lunch time. He and Mrs. Hwong quickly wrapped a few things in a square carrying cloth. "We won't even stop to change our clothes,"

Erh-mow and his friends fly kites, one of which is in the form of a butterfly. This and illustrations on opposite page are used by courtesy of the China Literature Society.



THE STORY OF ERH-MOW AND HIS FAMILY • HOW WAR STRUCK AND DROVE THEM FROM THEIR HOME INTO WEST CHINA



(Above) Erh-mow learned many things in school from simple rules of health to friendship for other peoples. But the fighting closed the school and Erh-mow like most of his friends had to flee—walking, walking, for days and days to the more peaceful west.

he said, as he picked up May-may and took Erh-mow's hand. Mrs. Hwong carried San-mow on her back and Dah-mow walked beside them.

"Where are we going?" asked Dah-mow.

"I don't know. Wherever we can," answered Dr. Hwong as he shut the big green gate. "The enemy is already at the edge of the city, and they are doing such terrible things to people that the American doctor says you and Mahmah must go where it is safe. He made me come with you because Mahmah couldn't manage all four of you alone."

"Are we going by train?" asked Erh-mow, remembering the visit to his grandmother.

"Oh, no! The soldiers have taken all the trains. We must walk."

And they did walk, for days and days and days. At first the roads were so crowded they could hardly get ahead, but after a while, they were out in the open fields.

They started before Christmas, when there was snow on the ground, but before they arrived, the days had grown terribly hot and then cool again. And

still they walked until their shoes were worn out, and their clothes were rags.

This is the letter that Hwong wrote back to the American doctor about it:

"Here we are safely arrived at Ch'ungtu, without a single one of our things, but thanking God, who has been with us every step of our travels and kept us from being afraid. We are all well; even the tiny baby that came soon after we got here is well. We didn't have much money in the house when we left so suddenly, but there were only a few days that we did not have anything at all to eat. When we found churches, they took care of us, and there were even strangers who gave us a bowl of rice soup. Sometimes we sat all night in the bitter cold fields, but we learned that the hard ground can seem as comfortable as a bed in a king's palace after a hard day's walking.

"At one time, Erh-mow was so sick

that for nine days, we thought he would die. When the snow stopped, I carried him on my back to a town where there was a doctor. He helped us and Erh-mow got better, though he was still very weak and could not walk. But just then we found a small boat which took us to a city where we could rest for several weeks.

"San-mow was too little to walk, so his mother had to carry him while I took charge of May-may. Twice she fell down on the steep mountain paths, when she had him on her back; but neither she nor San-mow were badly hurt. Truly God took care of us wonderfully.

"Finally we got here and found friends, who let us stay with them. The first thing we did when we reached their house was to wash and put on clean clothes. Then their mother knelt down with the children to thank God for bringing us all to safety."

Chinese children say their prayers, as illustrated in Chinese Friends (National Council, five cents), part of the Lenten study material for 1941. China Trek (National Council, five cents) is a companion booklet for older children.



Children Abroad Work for Offering

FRUIT, CHICKENS HELP MAKE 'UP THEIR LENTEN GIFTS

AERICAN children are getting down to work on their mission study and their many kinds of activity to earn their Church School Offering, but they are not the only busy children in the Church. In many lands across the sea, even where war is making life very hard for them, boys and girls are doing what they can and they too will contribute to the great offering that goes out to help the Church's work in all the world.

Even in China where hundreds of little children have actually died of starvation and where thousands are homeless because of the war, jolly boys such as "Big Beautiful" and "Fragrance of Cloves" (the Chinese like their names to mean something) and serious little girls like Miss Tso Tsae Mae may clean up rubbish or do other chores to earn a little offering.

Across the sea are their nearest

neighbors, the boys and girls of Japan. It is not the fault of the children that Japan and China are having so much trouble. In both countries the bishops and other clergy are teaching their Church school children not to hate their brothers and sisters. It is through the work of the Church, aided by the Children's Offering, that school girls like Miss White Plum Blossom are receiving a Christian education, and hundreds of sick children, like this one with a bandaged head, are restored to health in the Church's hospitals.

Alaska and Liberia are miles apart and there is a lot of difference between them but they have one thing in common, Church school children. In both lands they are now looking out across the world to learn about children in other countries, and late next spring, when the mails have had time to come the long distance, the National Coun-

cil treasurer's office will receive the Lenten Offering from them.

Children in Mexico, in Brazil, and the Canal Zone, hundreds of children in Cuba and Puerto Rico and Haiti, are finding the Church their best friend and at this time are doing what they can to help the Church's work.

Scores of boys and girls in the Philippine Islands never have any money from one year's end to the next, but they never fail to make an offering. They bring fruit and eggs or perhaps even a live chicken. The mission sells what they bring and the money goes toward the world-wide offering of all the children.

Out of such tiny contributions, with the gifts of American children, have come the Lenten Offerings for more than sixty years, from the \$200 given in 1877 to the many hundreds of thousands now given year after year.



Something of the variety of children who will be working for the Lenten Offering is shown here. Top, left to right are: Chinese, Puerto Rican, Mexican; center, Japanese; bottom, left to right: Liberian, Hawaiian and Alaskan.

Let's Help Our CHINESE FRIENDS



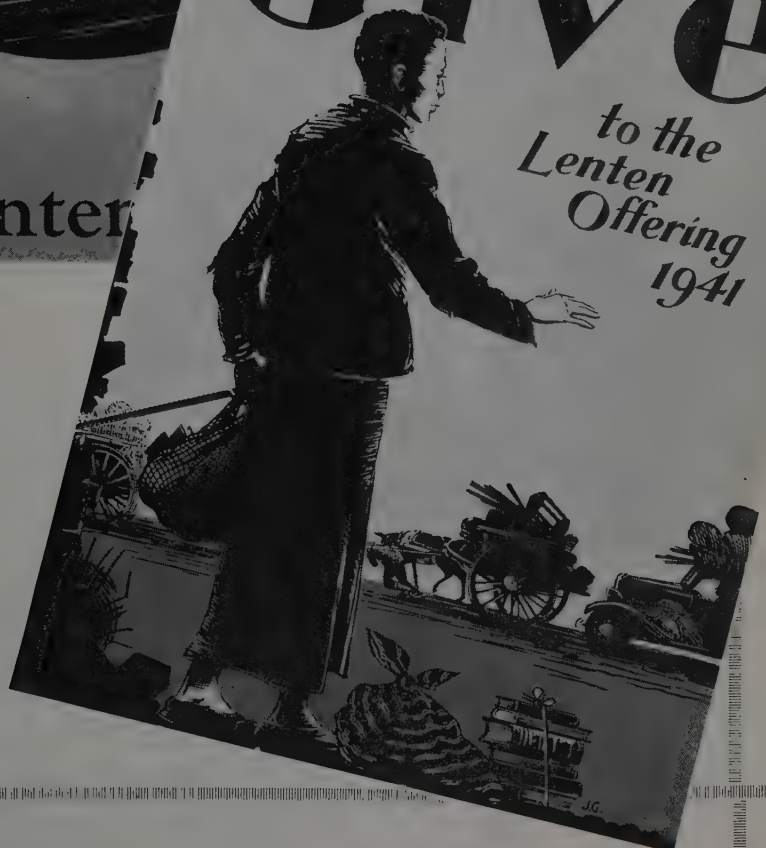
今天的糧食求
父今天賜給我們

Give Us
This Day Our
Daily Bread

Through
The Lenter

GIVE

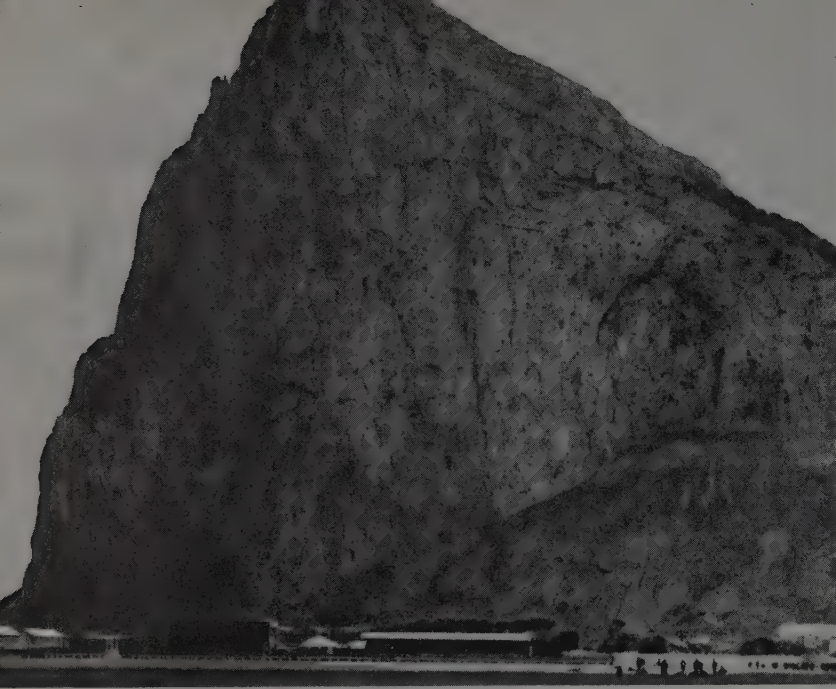
to the
Lenten
Offering
1941



These Two Posters Help
Tell the Story of the Chil-
dren's Lenten Offering
of 1941. Their goal is
\$300,000 or more.

From Lisbo

GIBRALTAR DIOCESE



"The Rock" it is called and daily Gibraltar (above) is part of the war news from abroad. It is at the western end of the Diocese of Gibraltar. (Photos by Acme.)

OUR diocese is sagging a bit in the middle but its head and tail are well up," writes the editor of the Gibraltar Diocesan Gazette. He means that the central part of that long slim diocese is feeling the effects of war. The diocese is over 3,000 miles long and at most 400 miles wide, reaching from Lisbon and Oporto on the west coast of Portugal to ports on the Caspian Sea.

The British bishop, the Rt. Rev. Harold Jocelyn Buxton, of course does not claim jurisdiction over all that area, which has any number of Roman Catholic and Eastern Orthodox bishops of its own. His ministry is to British residents and British communities, consular and diplomatic staffs, students, business men, engineers, tourists. He works through a staff of chaplains and lay readers, with over seventy churches active in times of peace. The Mediterranean Mission to Seamen is also under his care.

When the war drove out British residents from Italy and southern France, most of the English churches closed and most of the chaplains left. Many had extremely difficult times. One man, getting away safely if not too comfortably, was on the train nearing the Swiss frontier when a woman in the party angered an official and was ordered off the train. The chaplain got

off with her, surrendered his exit permit, and only after hours of pleading secured her release. Resuming his journey, and having lost all his personal belongings, he stood up in cramped corridors during a five days' journey to the coast, most of the time unable to move six inches, without food, without water, "an ordeal quite outside ordinary human experience," he found.

But at each end of the long diocese the Church's activity continues, in Portugal and Gibraltar to the west, and in Asia Minor to the east.

The Turkish Government, having received a British loan, is spending part of the money to establish new iron and steel works at a Turkish town

called Karabuk, on the Black Sea, with a British community of some two hundred persons employed there. One might not expect to find the Church of England functioning in this unlikely spot, especially just now, but it is. The Bishop of Gibraltar visited Karabuk, found a number of candidates for confirmation, arranged for the chaplain at Istanbul (Constantinople) to instruct them by correspondence, and hopes to return shortly for confirmation.

Bishop Buxton is the ninth Bishop of Gibraltar. His chaplaincies are in Asia Minor, southern Russia, Turkey, Rumania, Bulgaria, Yugoslavia, islands in the Black and Caspian Seas, the Adriatic and the Greek archipelago, Italy, southern France, Spain, and Portugal.

At Gibraltar itself the cathedral and the Presbyterian and Methodist churches have been uniting in services of intercession. Bishop Buxton has men still at work in such places as Malta, Athens, Florence, Madrid, Bucharest (with work among Jews), Belgrade, Smyrna. The work of the Mediterranean Mission to Seamen though temporarily closed in six ports goes on in Oporto, Valencia, Algiers, Marseilles, and elsewhere. The chap-

Lisbon is another center of world interest today. In neutral Portugal, it is the landing point of American clipper planes. Below is a view across the city. The English Church is at work here even in war times.



to the Caspian Sea

ENDS THROUGH MEDITERRANEAN

The Diocese of Gibraltar is part of the vast British Missionary program, to help which the American Church is now engaged in raising \$300,000. It is therefore of special interest just at this time.—Ed.

lain at Lisbon is busy in the abnormal life of that city where now the planes for England have waiting lists of two hundred.

This diocese receives aid from the Society for the Propagation of the Gospel and may thus benefit by any aid given to that society through the Church in America.

Journeying constantly, Bishop Buxton is in close touch with heads of Eastern Orthodox Churches in Greece and the Balkan countries. Perhaps no other bishop today has so many different varieties of trouble, such a hectic and storm-swept jurisdiction, or a staff in such perplexing circumstances, but he and they, secure in their faith, remain unruffled and serene.

"Our superintendent is Czechoslovakian, the housekeeper is Swiss, the physiotherapist Swedish, the surgical supervisor Canadian and the rest of us foreigners are Americans, from Texas, New York, Ohio and Colorado. The superintendent of nurses and all the graduate nurses and students are Japanese. All the doctors are Japanese except the child specialist, Dr. Mabel Elliott, an American," writes the newest recruit on the staff of St. Luke's Medical Center, Tokyo, Jeanette Albert of St. Thomas' Church, Alamosa, Col.

Dr. Hart to Broadcast February 9

The Rev. Oliver J. Hart, D.D., rector of famous Trinity Church, Boston, will speak on the Episcopal Church of the Air over the Columbia Broadcasting System, Sunday, Feb. 9 at 10 a.m., E.S.T. The broadcast will originate from Station WEEI in Boston. Other Episcopal broadcasts are scheduled for April 13 and May 18.

(Right) Bucharest, capital of German-controlled Rumania. It is impossible to know the situation so far as the English Church there is concerned but in all probability, it is closed. Directly below is a view of Athens, headquarters of the plucky Greeks and another center of work of the Diocese of Gibraltar. At the bottom is Constantinople (now Istanbul).





Coventry has become something of a symbol of the destruction being wrought upon England by the Nazis and Coventry Cathedral stands out as a symbol of the damage to the English Church. At the left is a photo of the Cathedral after the Germans had paid their deadly visit. Only the walls remain standing. It is to prevent the abandonment of huge work in mission fields that the American Church is now raising \$300,000 for British Missions. (Photo from British Combine.)

means of contributing. One clergyman and his wife gave the amount they had budgeted for Christmas cards; another, used commissions from subscriptions to FORTH. Still other groups are giving teas and benefits.

Reports coming from the English Church indicate increasing financial needs because of war developments. The fund being raised will be disbursed under authority of the Archbishop of Canterbury, in consultation with English missionary societies.

Bishop Manning Chairman

Mr. J. P. Morgan is among thirty Churchmen—bishops, clergy and lay-

Rising Tide For British Church Aid

\$300,000 FUND BEING RAISED BY AMERICAN CHURCH

THE British Church must be aided in this, her hour of distress." That is the keynote of a rising tide of interest in the vast missionary endeavor of the Church of England as a result of the war emergency. And out of this interest are coming reports to the Presiding Bishop of a desire on the part of American Churchmen and women to give to the \$300,000 fund now being raised for the English Church.

The fund will be of vital assistance to the British missionary program

which, territorially speaking, reaches from the Cape to Cairo in Africa; from the foothills of Tibet across Asia and Australia to New Zealand; from Japan to Canada.

Only preliminary results of the efforts by dioceses and parishes toward the \$300,000 fund were available as this issue of FORTH went to press but the Presiding Bishop expressed the hope that by Ash Wednesday the amount will be pledged or in hand.

The Diocese of Pennsylvania is seeking \$30,000 as its share of the fund; the Diocese of Long Island, \$25,000; Southern Ohio, \$12,000; Connecticut, \$10,000; Diocese of New Jersey, \$6,000; Albany, \$5,000; Maryland, \$6,000; Central New York, \$4,000; Bethlehem, \$3,000; Kentucky, \$3,000; Michigan, \$4,000; Ohio \$3,000; Tennessee, \$4,000; Virginia \$5,000, West. New York \$5,000.

In many parishes and dioceses, special offerings are being taken. However, individuals are following varied

men—who are serving on the committee for Aid-to-British-Missions, headed by the Rt. Rev. William T. Manning.

The committee, of which the Presiding Bishop is honorary chairman, has been set up to implement the action of General Convention to send \$300,000 to the Church of England for its missions during 1941.

(Continued on next page)

(Below) Bishop Manning of New York, chairman of the Aid-to-British-Missions Committee.

Honolulu and Lexington First

A cable from Bishop Littell of Honolulu, and a wire from Bishop Abbott of Lexington announced to the Presiding Bishop the first domestic and missionary dioceses to complete their Aid-for-British-Missions funds. Honolulu raised more than \$1,000; Lexington, \$3,000.





Nation-Wide Roll Call May 4-11

PRESIDING BISHOP OUTLINES PLAN FOR RE-DEDICATION

EVERY member of the Episcopal Church in the United States will be asked to re-dedicate himself to the Christian task assumed in baptism, confirmation and the Holy Communion as part of a nation-wide Roll Call, the week of May 4 to 11. The Presiding Bishop announces the Roll Call as one of the initial phases in his ten-year *Forward in Service* program.

"Before we can render adequate service to the Church," says Bishop Tucker, "we must each of us renew the vows taken in baptism, confirmation and the Holy Communion. We must discover in ourselves the latent power and then develop that power."

The Presiding Bishop expects that

50,000 laymen and women will be trained during Lent as messengers for the Roll Call. They in turn will be sent out the week of May 4 to 11 on an every member visitation representing the Presiding Bishop, the Diocesan Bishop and the Rector of the individual parish.

Purposes of the visitation include: acquaint the membership of the Church with the general plan of *Forward in Service*; obtain factual information about each family such as: birth dates, membership in non-Church organizations, business connections, hobbies; give information about the work and activities of the parish; secure a general enrollment in the *Forward in Service* plan.

Charles Gilmore Kerley and Mrs. Henry Hill Pierce, all of New York.

The Roll Call will be climaxed with a Service of Re-dedication in each parish on Sunday, May 11. Following this the Presiding Bishop asks that the Rector, vestry and parish leaders outline a *Forward in Service* Parish Program in the light of information revealed by the Roll Call. Detailed information regarding the plan, training of messengers and execution of the plan has been supplied to Bishops of the Church for distribution to their clergy.

(Below) Mr. J. P. Morgan, New York, one of the prominent Churchmen who are on the sponsoring committee of the Aid-to-British-Missions Committee.

Rising Tide for British Church Aid

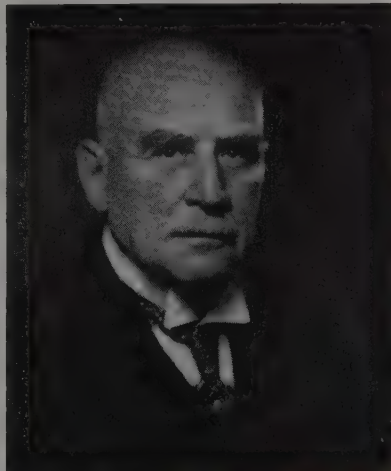
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Other members include: Bishop Block of California, Bishop Freeman of Washington, Bishop Ivins of Milwaukee, Bishop Perry of Rhode Island, and Bishop Stires of Long Island. Also the Very Rev. James P. DeWolfe of New York, the Very Rev. Sidney E. Sweet of St. Louis, and the Rev. Messrs. George Davidson, Los Angeles; Frederic S. Fleming, New York; Phillips E. Osgood, Boston; Herbert W. Prince, Lake Forest, Ill., and Donald H. Wattle, New Orleans.

Laymen on the committee include: Quincy Bent, Bethlehem, Pa.; Dr.

John Stewart Bryan, Williamsburg, Va.; George E. Bulkley, Hartford, Conn.; John H. Cutter, Charlotte, N. C.; George B. Elliott, Wilmington, N. C.; Harvey S. Firestone, Jr., Akron, Ohio; J. K. Lilly, Indianapolis, Ind.; William G. Mather, Cleveland; Edward L. Ryerson, Chicago; Charles P. Taft, Cincinnati, and Charles C. Burlingham, Robert C. Hill and J. P. Morgan, all of New York.

Lay women who are serving are Mrs. George Woodward, Philadelphia; Mrs. Robert B. Gregory, Chicago; Mrs. Arthur Osgood Choate, Mrs.



Youth Find



(Above) Mother and father learn from daughter something of missions through a poster made for the Church School.

Leave a worth-while job to the ingenuity way to do it. Certainly that is true of the has provided eleven and a half million Church in mission fields. This year, the Boys and girls throughout the country working on their plans. The National O hears a variety of ways employed to raising odd jobs to staging pageants and popular and productive methods. Some who work for the offering and some of they work are represented in photographs herewith.



(Above) On their way to sell FORTH are these two boys of Christ Church, Gary, Ind

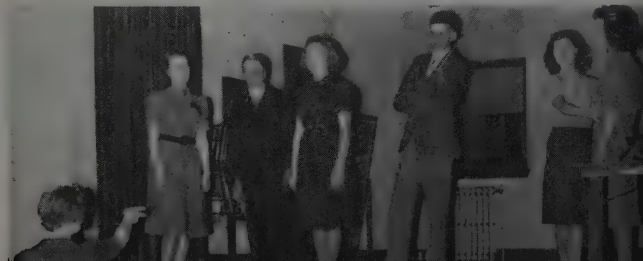


Belvo Ross Weger of Christ Church, Joliet, Ill., presents her Lenten Offering. Left, the Rev. Joseph S. Minnis, rector.



Children of St. Lioba's China, clean up the comp Lenten Off

(Below) Working together through the presentation of a play in the parish house is but another of many projects sponsored young people in the interests of the Lenten Offering. Here a group shown putting the final touches on rehearsal of the play.



A Way--

can youth, and he will find a
 ering which in sixty-four years
 help carry on the work of the
 expected to aggregate \$300,000.
 a million of them—are now
 partment of Christian Education
 g, ranging all the way from do-
 ing FORTH is one of the most
 ldren



A radio broadcast proved an unusual Lenten Offering undertaking for boys and girls of St. Paul's, Des Moines.



American youth, strong and healthy, smiles at the task which is ahead for him in working for others. This year the results of his efforts for the Lenten Offering will go to less fortunate Chinese children.

--to Do His Part for Others

"Cathedral Day" in the Diocese of Long Island is a great climax of the Lenten Offering. On this day, several thousand boys come together to present their offerings. Here is a picnic group on the Cathedral Grounds.



The Lenten Offering must be made known not only to the youngsters but to the whole parish. This group is hard at work making posters to be displayed around the parish. The job of publicity is an important one and provides a worth-while class project.

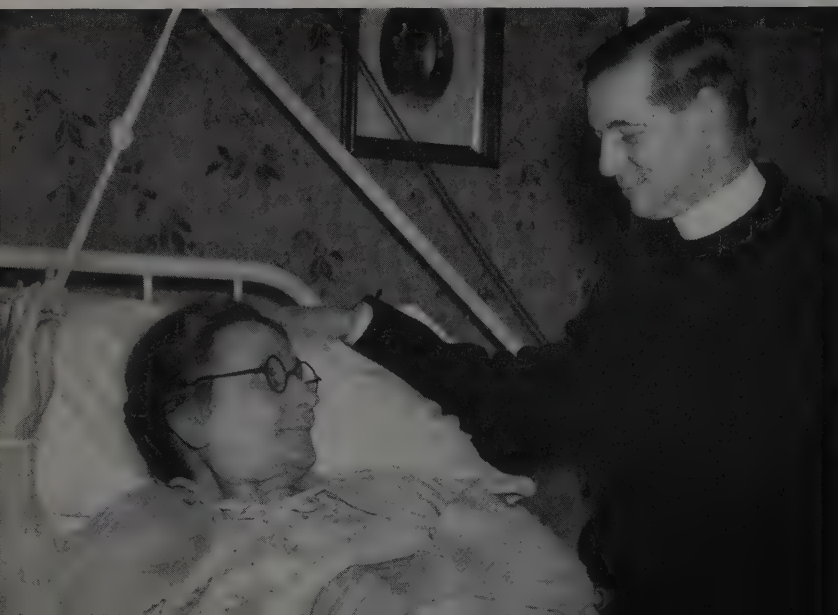




Danbury Factories Give

HAMILTON KELLOGG HOBNOBS WITH HA

(Left) The rector, the Rev. Hamilton Kellogg, goes calling. At the top, he is shown extending a New Year greeting to a parishioner at work making hat boxes in one of the Danbury factories. Directly below, the rector is seen with the tenor soloist of his choir, engaged in water-blocking a hat. A shut-in parishioner is the recipient of the rector's call in the photo at bottom. (Photos by Shea's Art Studio.)



THE people of Danbury, Conn., call it perseverance, but the Rev. Hamilton Kellogg calls it nerve, that quality which enables him to carry on his pastoral work right in the hat factories and machine shops where a good many of his parishioners are working.

Mr. Kellogg might easily be called the hatters' parson, for Danbury is the largest hat center in the United States, with thousands of men and women making hats, hat boxes, hat machines and other accessories.

No one challenges Mr. Kellogg when he walks into one of the fifty or more plants that are directly or indirectly producing hats. Whether the factory employs twelve men or twelve hundred he seems to be free to go as he pleases.

Down in the lower floor, where the men are forming the felt into large, cone-shaped affairs that resemble nothing less than they resemble hats, the rector walks about. He calls the men by name, sometimes by the first name, sometimes by an informal "Bud."

They know him and call him by name, too. "Where's Mack?" he calls as he sees one place empty. "How's your mother these days?" he asks a young man. "Have you moved up on the hill yet?" he asks another. He steps away from the water splashed from tubs where men are washing felt, pushes through the steam spurting from the machines, and makes for a corner where he knows Mike will be working.

Mike stops long enough to take some tickets for the men's dinner next week. Then the rector goes on his way and Mike gets back to the job. After work Mike turns salesman to give out the tickets to others, and next week 400 men will be at the dinner.

Upstairs Mr. Kellogg worms his way through racks of hats, still shapeless but showing vague promise of the

Rector His Opportunity

WORKERS AND DRAWS THEM TO CHURCH

finished product. He greets a man who is busy rubbing the felt of one hat into shiny smoothness. "Glad to see you Sunday," the rector says. "Been getting there pretty often lately," the man replies with a grin of pride.

Over the din of sewing machines he calls to the women and girls who are trimming the nearly finished hats. There is a joke about the "surgical ward," the place where intricate ribbon bands, held together by adhesive tape, are sewed onto the hats. There is a girl who likes to be teased about being "still single," and a mother who wants to tell the rector about her little boy.

Mr. Kellogg pauses long enough to watch while hat boxes are covered. The process rather resembles small-scale wallpapering. The girl talks to the rector as she deftly turns the box to receive the strip of paper.

Mr. Kellogg doesn't go to the hat factories to proselyte. He goes to see the men he has met at the door of the church, the husbands of Church women or the fathers of the children in the Church school. He may not meet a single prospective Churchman in the course of an afternoon. But after he has gone one man may ask another about him. "What's his church?" "What was he saying about a dinner?" "My kid's never been baptized, either. Maybe I ought to talk to the wife about it."

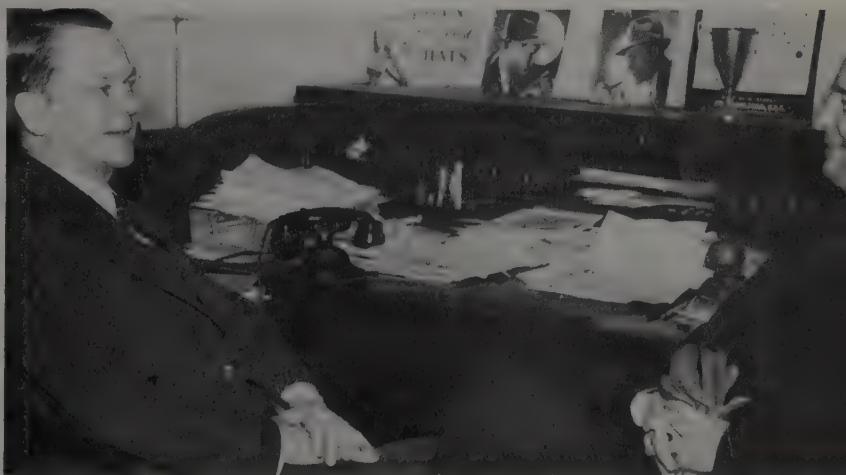
And then next Sunday there may be some new faces at the church, faces that Mr. Kellogg remembers vaguely having seen at a plant. There are new names and addresses to remember, new families to visit, new men to call to when he returns to the factory. After ten years of this kind of pastoral work, it is no wonder that the rector gives the

impression of knowing everyone he meets.

When he came to Danbury a little more than ten years ago Mr. Kellogg soon began to learn the history of the town's leading industry. One can't stay in Danbury long without knowing some of this story, for the hat industry

(Continued on page 33)

(Right) The tower of St. James' Church, Danbury; (below) Mr. Kellogg discusses parish problems with Mr. George F. Green, one of the wardens, in his hat factory office. Mr. Green is head of one of Danbury's largest hat companies.



(Right) Main Street at Wooster Square, Danbury, Conn., the largest hat manufacturing center in the country.





British youngsters (above), evacuated from their homeland and now in the United States. Photos at the left illustrate German refugees, particularly the fact that children are among the greatest sufferers. Photo of British children by Pictures, Inc.



60 MILLION REFUGEES—

GREAT HUMAN TRAGEDY STALKS IN WAKE OF

SIXTY million persons in the world—nearly one for every two living in peace in this country—are refugees today from wars that have demolished their homes and wiped their homelands from the earth. At least forty million of these are Chinese, who have been uprooted by bombs and left in the peril of fighting towns or sent off to pioneer in new regions. The rest are Europeans, who have been fleeing—some of them for years—to escape punishment because they are loyal to their race, their religion, or their homeland.

Some have been searching eight years for a place of peace. Once, twice, or many times they have settled down, only to be pushed on by conquest. Now they are desperately crossing Siberia to Chinese ports, clamoring for attention of Lisbon consulates, and grabbing tickets on any steamer bound for North or South America.

The refugees have been called the chief characteristic of the present day, not only for their number but for the pathetic appeal of their situation. They are typical, too, in that like almost all

human problems they are finding people, here and there, willing and anxious to fight through to a solution for them.

Such anxiety lies behind the formation of the Presiding Bishop's Fund for World Relief, which will be as broad as its name implies. European refugees are to benefit from the fund. Chinese refugees will receive a share. And that small but desperate class—the war prisoners—will be remembered.

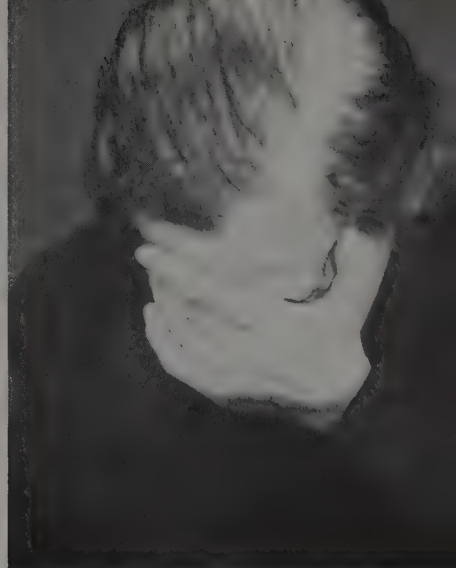
The Episcopal Committee for European Refugees has for some time made its influence felt. Affidavits to permit entry into this country, money for steamer passage, resettlement of many refugees in different parts of the country are among its achievements.

Among the 100,000 or so refugees from Germany and its occupied countries in the last seven years is a clergyman whose future has been saved by a combination of agencies, including the Episcopal Church. Pastor Dautel had a church in Berlin before Hitler came to power. Today the pastor, released from a German concentration camp only because a job awaited him, is at a church in New York City. His wife,

(Left) March of Time photo.



(Above) Refugee children getting a lesson in English. Something of the tragedy which confronts refugees is indicated by photos at the right, top and bottom photos (National Refugee Service) from Europe; center, (Newsictures) from China.



One of War's Results

ROPEAN AND ASIATIC CONFLICTS

who searched the concentration camps to find him, is here too. Their son, interned in Australia, will be released soon to come to an Episcopal seminary.

Not all refugees find the satisfactory solution that the Dautels have reached. Twenty-five thousand persons are in Lisbon, trying to get across. Shanghai is crowded with refugees who have come the long, hard way across Russia and Siberia. Even those who have visas may wait months for passage.

The Episcopal Committee, supervised by the National Council's Department of Christian Social Relations, has handled a good many refugee situations. But most of its support has gone and will continue to go to the American Committee for Christian Refugees. Through that organization the European refugees' share of the Presiding Bishop's Fund will be administered.

* * *

For the forty million refugees in China the solution must be far different. As in the case of Europe, the real solution can come only when the war is over and reconstruction begins. In the meantime not affidavits and steamer

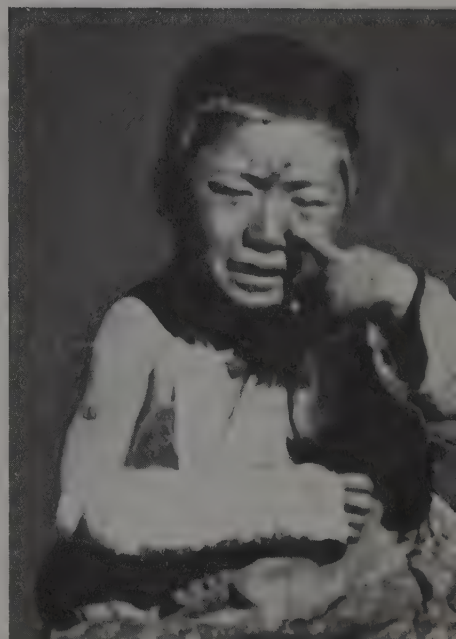
tickets but medicine for the sick, seed for the farms, and orphanages and shelters must be provided.

China is now in its fourth winter of war. Millions of families or remnants of families have migrated to the west of their country, taking schools and universities and their few possessions with them. But in east China droughts have come, and in the north there have been floods.

Casualties from bombing and fighting have been almost unimaginable. China was not ready for war, and in the first three disastrous months in 1937 there were 40,000 casualties with only 3,000 hospital beds. By now the casualties have reached at least 2,000,000.

The Presiding Bishop's Fund will aid these victims in China through the Church Committee for China Relief, to which all designated offerings go. An American Advisory Committee in Shanghai receives requests for funds from all parts of China and sends money to be distributed almost entirely by missionaries. Eighty per cent of the

(Continued on page 30)



Moccasin Telegraph

One of the numerous jobs of Bishop Bentley of Alaska, when he isn't making long trips to his widely scattered mission field, is editing The Alaska

Churchman. And from his column in it, under the heading Moccasin Telegraph, come these choice bits of news. —Ed.

A TAVERN and bar at Fairbanks, Alaska, in the prosperous way of taverns, discarded its good electric organ and bought a better one for its dance hall. This was just at a time when the old organ at St. Matthew's Church had breathed its last. Through the prompt action of the Rev. Elson Eldridge the Church bought the tavern's instrument and it has settled down to playing hymns and psalms as nicely as it used to play swing.

A town with the dignified name of Ptarmigan was once to have adorned the map of Alaska, in the early days when miners on the Forty Mile River were asking Washington for a post office. There were lots of ptarmigan in the hills and it seemed a fine name, but no one in the camp could spell it so they finally said, "Call it Chicken," and Chicken is still on the map.

Three fish wheels in the river belong to St. Mark's Mission, Nenana, Alaska, and are tended by the mission boys. Every morning and evening during the season they go out in the launch and remove from the boxes the fish that have been caught. They are cut, cleaned, dried in the sun and smoked in the smoke house, bundled into bales of 50 each and cached. More than 5½ tons of fish were put up by the mission last season, winter food for man and dog. Scraps from the cuttings were cooked and fed to the dogs in the summer.

Another practical part of the school-

ing at St. Mark's is the garden which supplies much of the food for the mission family of thirty or more. The boys harvested and stored 6½ tons of potatoes plus a good quantity of cabbage, carrots, beets, etc.

In Alaska large air bases are building at Anchorage on the southern coast and Fairbanks in the interior, with a smaller field at Metlakatla at the southeastern end of the coastline. Naval bases are being constructed at Sitka on the southeastern coast, at Kodiak on a southern island, and Unalaska, far out on the chain of the Aleutians.

A dog's life in Alaska is a model of simplicity and effectiveness. In a team with a loaded sled he can travel from 25 to 50 miles a day. Then he has his one daily meal, a dried salmon, bones and all, eats snow for water, curls up on the snow with his plummy tail over his nose, and goes to sleep. He asks no shelter from the cold. Bishop Bentley has camped on the trail with them at 78 below zero.

One of the Church's remotest mission stations is at Allakaket, an Indian community on the Arctic Circle almost in the center of Alaska. Here two women, Miss Amelia Hill and Miss Bessie Kay, carry the mission work alone. A flurry of social life took place when one of the clergy and a lay worker and a government dentist and doctor all four visited there together. It was the first doctor and dentist visit for many years.

Church Press Week

Terming the Church press—parochial, diocesan and national—one of the "first lines of defense," the Presiding Bishop has issued a call to the Church to observe the second annual Church Press Week, Feb. 9 to 16.

In observance of the week, it is suggested that parish clergy preach on the Church Press; that exhibits of church papers and magazines be planned; that discussions on such take place before parish organizations. The purpose of the week, primarily, is to bring the Church press to the attention of all Church people.

(Above) Tower and Cross of St. Matthew's Church, Fairbanks, Alaska.

"Chaplain of Empire" Lord Halifax Called

NEW AMBASSADOR IS DEVOUT CHURCHMAN

CHAPLAIN of the British Empire," the German press has sarcastically called the devout Viscount Halifax, who has come to the United States as Britain's new ambassador. "Great Sahib," they called him in India when he saved 370,000,000 people from revolution. "Almost a saint" and "reminiscent of Lincoln," his friends in America and England have said of the tall, moody man, formerly Foreign Secretary, who now assumes the Empire's most important position outside her own lands.

Viscount Halifax is deeply religious, gentle, peace-loving, humanitarian, but implacable in fighting for the survival of Christianity now that he believes it endangered. His actions, speeches, and writings show clearly the faith by which he lives.

His religious convictions have come to him from his father, the second Viscount Halifax, fervent leader of the Anglo-Catholic movement for sixty years. The present ambassador grew up in an atmosphere of piety. From

earliest childhood in Hickleton Hall, the family's gray stone Yorkshire mansion, he might recall daily services during which he knelt at the altar with his father.

It was the elder Halifax who initiated the Malines Conversations between the Anglican and the Roman Catholic Churches. The ambassador, too, is said to dream of the unification of Christendom under one single and indivisible Church.

He went to India as viceroy at a time when social and religious groups there were at swords' points and an upheaval was imminent. He threw the whole weight of his influence into the problem of bringing about religious tolerance, and though he did not entirely succeed he made marked progress.

British conservatism was shocked when the new viceroy commenced his work by inviting Mohandas K. Gandhi to his lodge for a conference. But that precedent-breaking conference was an important step. Gandhi had often puzzled officials and delayed decisions by requesting time for retreat. Halifax, as devout and sincere as the Mahatma, invited Gandhi to join him in a period of prayer and meditation. Their understanding was complete. They were not viceroy and rebel or European and Asian but two profoundly religious men facing together the political problems of India.

In Europe Lord Halifax has not found such understanding among the men he has faced. In Hitler he discovered no quiet, reasonable, religious man but an impassioned fanatic who, in the words of Halifax, turns the German people into machines from which he has eliminated "all the human qualities fostered by the family and the Christian Church."

Viscount Halifax is sincerely peace-



Acme Photo

Lord Halifax (above), in an informal pose, lifts his hat as a gesture of farewell.

loving, just as he is deeply religious. It was his horror of war that for several years linked him with the "appeasers." But now he is throwing his whole energy into the war, which he calls a Christian crusade against "the challenge of the anti-Christ."

In the old days he could often be seen at the Church of St. Martin's-in-the-Fields, Trafalgar Square, where he coöperated actively in the social welfare work of the Rev. H. R. L. "Dick" Sheppard, famed pacifist leader.

"The Christian message to the world," Viscount Halifax said during the first year of fighting, "brings peace in war; peace where we most need it; peace of soul. It is that same Christian message which makes its giver, who is God, the best friend with whom a man can share life or death."

"There is one thing we can all do," Viscount Halifax told the English people, "and this is to pray. Ask that we may know His will and do it with all our strength."

His words about Hitler have been strong. "The people of the United States did not build their new home in order to surrender it to this fanatic," he said. "They have judged his narrow and twisted vision. They see that his gospel is the gospel of hate, that his policy is the policy of brute force, his message to mankind the enthrallment of the human spirit under ruthless tyranny. The foundations of their country, as of ours, have been Christian teaching and belief in God."

(Below) Lord and Lady Halifax at a reception in their honor.

Underwood & Underwood



Combat Superstition In Liberian Mission School

A LOUD and pitiful wail came to the ears of Mary Wood McKenzie from one of the huts in the up-country village she was visiting. Head of the House of Bethany School for girls at Cape Mount, Liberia, she was inspecting some of the country schools back in the bush.

Entering the hut, she found the mother wailing and throwing herself about and the grandmother holding up a very sick naked baby. The baby had pneumonia. Miss McKenzie persuaded them to put it to bed and hastened away to get some milk but on returning she found the baby at the point of death while in the greatest haste, to finish before it should die, they were cutting all the native charms away from its neck and wrists and ankles,—shells, leopard's teeth, and a piece of Moslem magic. The child died and within half an hour was buried.

The chief later told Miss McKenzie the baby had been bewitched and the

mother had "confessed" that as one of a group of witches it was her turn to provide a victim. This so-called confession had been made before the child's death, purely from fear and with a confused hope that it might somehow save the child.

Women in Liberia believe that it takes a mother to teach a mother. Several of the girls trained at the House of Bethany school and St. Timothy's Hospital, Cape Mount, as nurses and health workers have married country school teachers, young men trained at St. John's School, Cape Mount, and now, with babies of their own they have started mothercraft classes in three up-country towns. The mission has long wanted this work done but had no foreign staff to do it, and the young girls, though trained and capable, could not have secured the respect of the country women.

"It makes one's heart ache to see the suffering through ignorance and super-



This Liberian mother walked thirty miles home after bringing her baby to the mission doctor for a check-up.

stition," writes Miss McKenzie. "The country work goes splendidly. We are proud of our teachers in their work and their family life. They are living examples for the country people."

1943 Convention in Cleveland

The Presiding Bishop has accepted the invitation of the Diocese of Ohio to entertain the next General Convention, which will, therefore, open in Cleveland on Oct. 5, 1943.

The last General Convention left the decision as to the next Convention city to Bishop Tucker, who has considered several invitations and conferred with the bishops of the dioceses involved.

Cleveland has ample facilities for all the convention activities. It has 24 parishes and an alert and active Church population of about 8,000 communicants.

(Below) The House of Bethany, Cape Mount, Liberia, showing Ridgeley Hall. Girls trained here go back to native tribes to teach mothercraft.



Indian, But Not Holy

Miss Harriett Dunn, Girls' Friendly Society executive, to the Rev. Joseph Hogben in charge of St. Mary's Indian Mission, Nixon, Nev.: "Is your congregation wholly Indian?" Mr. Hogben: "Indian, but not holy."

Giving Gains a Million

MEMBERSHIP INCREASES 23,000
56,000 BAPTIZED, ANNUAL REPORTS

IF a whole new diocese with as many communicants as Pittsburgh had been added to the Episcopal Church last year, it would be about equal to the gain in communicants in the Church as a whole, nearly 23,000. Fifty-six thousand babies all baptized at one time would be a remarkable sight to see, if time and space could make it possible. This number, equal to the whole population of Fresno or Macon, were baptized during the year.

These and other figures in the *Living Church Annual* for 1941 might be remembered in small missions where numbers seem discouragingly few, or in fields where one missionary has to spread his services too thinly over too many places. The Church has more than 6,000 clergy. There are nearly half a million children in Church school.

The Annual shows over 2,000,000 baptized persons, and 1,489,384 communicants. Contributions for all purposes, *i.e.*, including parish expenses, were over \$34,000,000 in 1940, a gain of more than \$1,000,000 over 1939.

Many strange and interesting facts emerge as one turns the 500 pages of the Annual. To mention but a few at random:

Lloyd Craighill, new Bishop of Anking, is the Episcopal Church's 425th bishop.

The American Church Institute for Negroes has 1 college, 1 seminary, 1 college center, and five normal and industrial schools, in seven southern states.

All New England except Connecticut used to be one diocese.

Thirteen deaf clergy are ministering

to Episcopal congregations of deaf people.

Summer conferences of the Episcopal Church are scheduled in nearly 90 places throughout the United States.

The whole Anglican Communion in outline may be found on pages 353-65, bird's-eye view of British missions around the world.

The Church's youngest diocese is Rochester, organized in 1931. (The youngest missionary district is the Dominican Republic, set off from Haiti by last General Convention, too late to be shown in the Annual.)

The Diocese of New York has 102 churches and chapels in New York City and 164 outside the city.

Bishop Tucker is the 19th Presiding Bishop.

The Diocese of Bethlehem has a 7-pointed star on its official seal; Albany has a beaver, Newark a peacock. The seal of Harrisburg includes a Latin motto, "Spiritu dum spiro spero."

There are churches named for St. Cornelia and St. Cornelius, for St. Boniface, St. Olaf and St. Aidan, for St. Lawrence and St. Chad, for the



Pach Bros. Photo

Mr. William S. Farish (above), president of the Standard Oil Company of New Jersey, has been elected to membership on the National Council of the Church. Mr. Farish began his career in Clarksdale, Miss., later moving to Beaumont and Houston, Texas, where he entered the oil business. He was active in Church affairs in Texas before coming to New York.

Good Samaritan, for All Hallows, the Holy Family and the Holy Faith.

There are churches in places with such varied names as Tomahawk, Benevolence, Tariffville, Las Animas, Swan Quarter, Bantam, and What Cheer.

From the island of Tristan da Cunha in the middle of the south Atlantic Ocean, where 180 people are cared for by the Church of England through the SPG, two big bales of woolies have just arrived in England. one for the SPG to sell for its general fund and one for the RAF, the far-away islanders thus showing how much they feel themselves a part of Church and Empire.

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Open the Door!*

IN one of the plays of Maeterlinck—*Pelleas and Melisande*—out of an empty and silent scene comes the cry: "Open the door! Open the door! Open the Big Door!" It is the cry of our beshadowed age, adrift in its faith, astray in its own life, seeking release from fear, insecurity, anxiety, loneliness, and boredom.

Folk of all ranks are acutely aware that they are living crippled, disabled, locked-up lives, truncated and tormented; but they see no way out. They seek feverishly, desperately, running into the blind alley of self-realization, and the dead end of disillusionment, ending in bitter cynicism. Release? Yes; release of personality, of hitherto unguessed power in us, helping us to get ourselves off our hands, and lifting our life to a new level. But it

must not be merely release *from*, but release *toward*, release from an ingrowing to an outgoing life, from self-centered piety to a self-spending dedication and devotion to God, in whose will is our only peace, and whose love is the path for our souls.

The big door of life is not emotion, as the psychologists tell us, though a famous sermon dealt with "The Explosive Power of a New Affection" long ago—how it unlocks hidden powers within us. No clever mental gadget, however useful betimes, no glib religious slogan, however catchy, can do the one thing needed.

No, the big door into life is the Door of the Cross, the way of victory by utter self-surrender, as Shakespeare hinted to us in *The Tempest*, having fathomed the depths of tragedy. It

was—it is—the way of Jesus, who dared to follow it every day, everywhere, up to the Cross, facing all that fate and His foes could do, trusting the power of love alone; and it won, turning defeat into victory.

In spite of all obstacles, no power was able to withstand its ultimately irresistible might—not even Death itself! "He descended into hell 'before' he ascended into heaven," and our generation, with all its ingenious inventions, will find no other way. It is the Way of Love, which beareth all things, believeth all things, hopeth all things, endureth all things; and so cannot be defeated—as St. Paul told us in his Life of Christ; the Love of God in Christ, from which neither life, nor death, nor anything else in all creation can separate us, here or hereafter.

The lines of T. S. Eliot, in *Murder in the Cathedral*, when Becket protests to the priests who are trying to save his life by barricading the doors of Canterbury Cathedral, reset the truth in a drama:

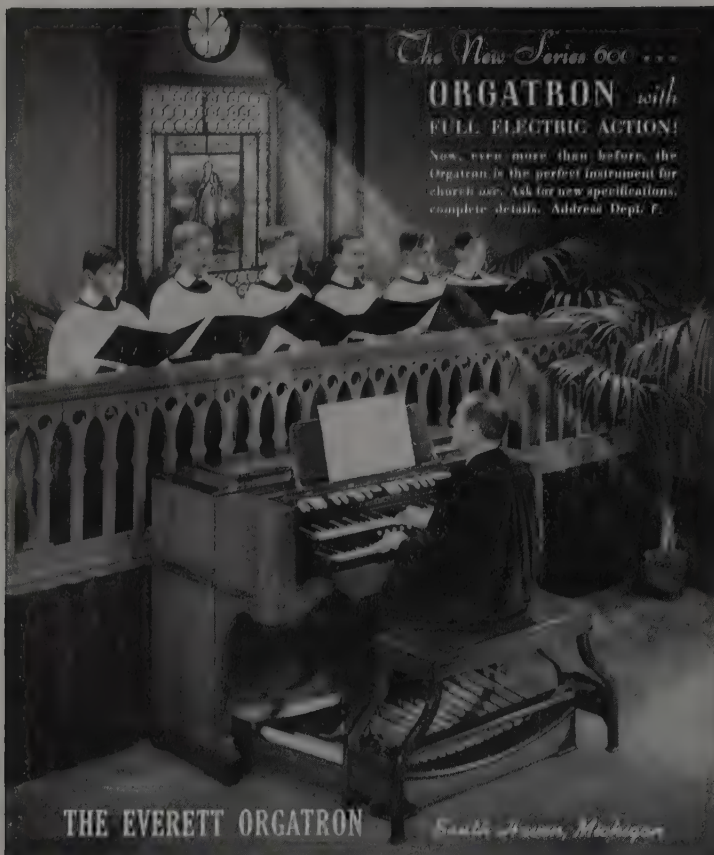
No life here is sought but mine,
And I am not in danger: only death is near.

I give my life
To the law of God above the law of Man
Those who do not the same
How should they know what I do?

We have fought the beast
And have conquered. We have only to conquer
Now by suffering. This is the easier victory.
Now is the triumph of the Cross, now
Open the door! I command it. OPEN THE
door!

* This is a section of *His Cross and Ours*, The Presiding Bishop's Lenten Book for 1941, written by Joseph Fort Newton and published by Harper & Brothers (\$1.50). It is recommended for Lenten reading especially by the laity. This section is used by special permission of the publishers.


"Just now," says a recent letter from Nanchang, China, "things are not so hard for the poverty-stricken because with warm weather there is grass that is edible. But the first three months of 1941 will be difficult. Those are bitterly cold months with continual rain and, of course, no grass available for food."



It's a small world. The Presiding Bishop has learned that a radio address he made recently was heard clearly in Johannesburg, South Africa, by a cousin of Mrs. Tucker's.

No telephones in the Church Missions House and only fifteen persons on the whole staff of the National Church. These facts were recalled by Dr. John W. Wood in talking about the days forty-one years ago when he took up his work with the National Church.

The Bishop and the Bees "It has been a very hot Sunday with much humidity. I feel limp tonight," writes Bishop Cecil Cooper from Korea. "The priest in charge here is ill and I have been acting for him. At 7 I had Matins in Korean followed by a celebration and address. At 9, breakfast. At 9:30 my bees swarmed and I spent half an hour vainly trying to hive them from the top of a tree. 10:30, prepare for Sunday school. 11, school. Noon, efforts to get bees. 1, lunch. 2, examine candidates who wish to become inquirers. 3, admit them, and Korean Evensong. 3:30, to hospital to see an old man who was dying and wished to be baptized. Visited the sick priest. 5, hived the bees. 6, English Evensong. 6:45, supper, and now some letters."



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Street of Ten Thousand Bells is the address for the new Chinese Bishop, Dr. Y. Y. Tsu, in Kunming where he has started his work of developing the Church throughout some 214,000 square miles of Yunnan province. His greatest problem is to find and train workers native to the province and he rejoices that the first candidate for the ministry has been found, a university student ready to take up theological training.

Muskrat Skins Pay Budget. Twenty-nine muskrat skins are helping to meet the National Council's budget, contributed by the Indian Church people at Arctic Village, deep in the wilder-

Sixty Million Refugees

(Continued from Page 23)

money goes to occupied China, for the people there have none of the government relief that goes to victims in free China.

Numerically the 3,000,000 or more war prisoners held in England, Germany, France, Switzerland, Canada and the other Dominions would seem a minor problem in comparison with the Chinese refugees and the vast flood of Europeans. But 3,000,000 soldiers held behind barbed wire, without an opportunity for recreation or worship, would be a tragic group.

The demands of the prisoners are not great. Often their food and clothing are as good as their captors'. But the idle hours and days and months are overwhelming. Footballs, baseballs, and games are part of their need. Books are sought, for some camps have complete universities, with prisoner-professors and students, that are handicapped only by a shortage of textbooks.

But beyond all these things the prisoners want to worship. In one camp there are twenty-seven British chaplains, all prisoners. A thousand Bibles have been sent there, and all the prisoners worship. Polish prisoners in a barren camp asked for draperies for

Birthday Thank Offering

Boys and girls of the Episcopal Church, through their Birthday Thank Offering, have given \$23,200 during the past triennium to help poor and neglected children in China and Japan. In China the money is helping Church hospitals look after injured and orphaned war babies. The Japanese share of the money is being spent for a new building at Yamaguchi Settlement, Tokyo, to care for children in a crowded district of the city.

ness of interior Alaska, far north of Fort Yukon. The Indian deacon, the Rev. A. E. Tritt, sent the skins to his priest-in-charge, the Rev. C. P. Shelton, who sold them and credited the money to Arctic Village.

windows, hangings and an altar to furnish a place of worship. "We need one spot in this camp that will remind us of beauty, culture, and God," they said.

The Episcopal Church is to have a hand in supplying these needs, for a part of the Presiding Bishop's Fund will go to prisoners. It is to be distributed in two ways: first, through such agencies as the American Bible Society, which already has supplied 20,000 French Gospels, 5,000 French New Testaments, and thousands of Testaments in English, and the New York Bible and Common Prayer Book Society.

Second, the Church will help through the Ecumenical Commission for Chaplaincy Service to Prisoners of War and the War Prisoners Aid Committee of the International Y.M.C.A., which are the accepted agencies under the Geneva Agreement of 1929. They have responsibility for the spiritual, social, educational and recreational welfare of prisoners. Twenty neutral secretaries are visiting prison camps where men of many nations are held. Through the Presiding Bishop's Fund the Church is to have a hand in this necessary spiritual care.



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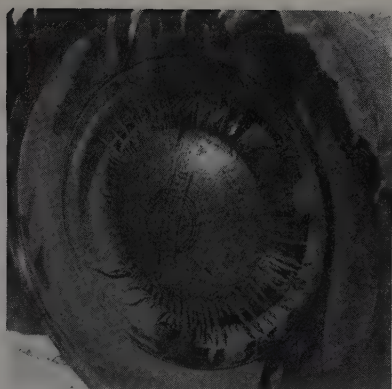
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"Mission Motors," Bishop Ziegler calls them, referring to the motor cars which each winter carry workers in his district thousands of miles through wind and snow to take the Church to the isolated. The automobile wheel at the left, coated with ice, is something of a symbol of the faithful service of these missionaries. Wind, rain or sand do not stop their efforts on behalf of the Church. The photo is by Mildred S. Capron of Laramie.

Bashful grins and curious looks gave way to eager smiles when the children of St. Philip's Hospital, Richmond, Va., spied the colorful pictures in the scrapbooks made for them by the Junior Auxiliary girls at Church of Our Saviour, Sandston, Va. Mrs. Frederick H. Fairweather is the leader. Organized because some 9-to-17-year-old girls in the parish wanted to do active mission work, the Auxiliary also sent a box of Christmas toys and candy to a near-by mission.

The worst service you and I can possibly render the men of the East is to bring them our science and technology, our machines and our factories, and all the manifold complexities of an industrialized and commercialized existence—all of which we are already doing—and at the same time *refuse them* the knowledge of Him who alone, even among these complexities, can "make them to lie down in green pastures and lead them beside the still waters."—John Baillie.

When British missionaries tried to start work among the savage Africans around Uganda, James Hannington, the first bishop, was killed by the king of the country, but the missionaries persevered, and not many years later the son of the bishop was ordained to the priesthood, and baptized the son of the king.

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Edith Lennard Foote, missionary of the Episcopal Church in Japan since 1923, died recently at St. Luke's Hospital, New York, after a long illness. As treasurer of the Diocese of Kyoto she had an unusual knowledge of missionary work and of problems in Japan, from a viewpoint quite out of the ordinary. She came from Yonkers, N. Y.

A Christian woman in China had struggled for many years to induce her husband and the rest of his family to destroy the idol in the house and the ancestral tablets before which they burned incense. When the city was bombed, the house was completely destroyed, idol and all. Reporting it, the woman said, "I just praised the Lord!"



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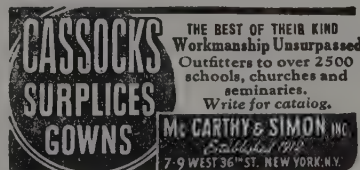
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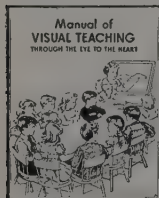
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CANADA CALLS FOR HARD PIONEER SERVICE

A call to hard pioneer service on Canadian prairies has resulted in a group of associated missions centering at Milestone in southern Saskatchewan. One of the most cruelly stricken of the drought areas presented a picture of abandoned parishes, closed churches, farms forsaken, children untaught and unbaptized, in a dust-blown waterless waste.

The bishop, Dr. E. H. Knowles, Diocese of Qu'Appelle, sent out a call for unmarried priests and added that volunteers must be willing to serve without financial security.

One young priest and one college student replied. They made headquarters in a small town where the

church had long been closed, and from the first they put chief emphasis on a strong religious life, a matter of self-discipline which is not easy to achieve in a wind-shaken shack at 30 below zero with an inadequate stove.

They ministered in six little churches and in many places without churches, using school house, section house or shack. They reached many people who had seldom or never before been visited by any Church worker. Now there are four mission houses and the staff has increased to twelve, including a deaconess and a nurse, Miss Leslie Bell. The Rev. Frank Smye is in charge.

Having amputated the leg of a Roman Catholic friend in Labrador, the late Dr. Wilfred Grenfell shortly afterward mentioned in a Congregational Church in the United States that it was difficult to procure artificial limbs for his work. Whereupon a Methodist woman who heard him offered him the artificial leg which her Presbyterian husband had used until his death. Later, Sir Wilfred reported that he, an Anglican, had fitted the Presbyterian's leg, given by a Methodist in a Congregational Church, to the Roman Catholic patient, and the result was completely satisfactory to all.

Coming up out of long centuries of paganism, the native Igorot people around Sagada in the Philippines mountain province, are still primitive and largely bound by their primitive beliefs and customs. It is extraordinary that from this environment the Church's patient training in less than fifty years has already produced native members of a Sisterhood. Two young women have completed their novitiate and were professed recently at Sagada where they work under the direction of the Community of St. Mary.

Four clinics in the Chinese city of Wuchang, giving between five and six thousand treatments a month, indicate the need for medical

help among the very poor people, refugees and others, in that occupied city. The Church General Hospital, normally in Wuchang, is in temporary quarters across the river in Hankow but the clinics are carried on in Wuchang by a nurse, Nina Johnson, and two senior student nurses from the hospital. A doctor comes over once a week.

Mrs. C. R. Keith of Chicago found time during her ninety-second birthday celebration to send a gift subscription to *FORTH*. She had just received the Christmas number, had read the articles, and to test her memory had repeated the poem, "The Night Before Christmas," from memory. As a result of her gift a friend has received the Christmas number and will receive each succeeding issue during 1941.

100 per centers. Three more parishes have renewed their *FORTH* subscriptions for every family on the membership list. The Rev. M. R. Barton of St. Mark's Church, New Canaan, Conn., has ordered 296 subscriptions. The Rev. Floyd W. Tomkins of St. John's Church, Washington, Conn., has renewed 100 orders. The Rev. Daniel C. Osborn has sent 113 renewals for the families at St. James' Church, Jermyn, Pa., and St. Anne's Chapel, Winton, Pa.

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"Editor's Quest"—A Memoir

Only a rare spirit can deal in Church news and Church controversy at the same time and keep the news uncolored by controversy and the controversy untouched by bitterness. Former editor of *The Living Church*, Frederic Cook Morehouse did this for more than thirty years, as related by the Rt. Rev. W. Bertrand Stevens in "Editor's Quest," a new memoir. (Morehouse-Gorham Co., New York, 1940, 240 pages, \$2.50.)

"The urge to write came to Fred while he was still in his teens," Bishop Stevens reports. *The Church Eclectic*

was the forbidding title of the paper he first edited, with a solemn fervor. Almost his first editorial was "a resounding blast against the wearing of surplices or cottas and cassocks by women in choirs."

Out of youthful ardors he grew to be what Dr. Kenneth Sills described as "one of the most remarkable laymen in our Church, clear and courageous," devoting all the years of his life to great issues. To *The Living Church* he came as editor in 1900, with his "zest for battle plus his deep convictions."

Danbury Factories Give Rector His Opportunity

(Continued from Page 21)

is not only the biggest but also one of the oldest. Back in 1780 the first beaver hat factory in the United States was making two or three hats a day of felt from local animals. Today, with machines, some of the larger plants turn out several hundred hats a day.

The gray stone church, which seats 750 at its maximum capacity, averages 400 to 600 persons for the 11 A.M. service except in summer months. The midweek service during Lent, when well-known speakers are invited, has an average attendance of 700. The Saturday afternoon Lenten Service for shoppers regularly has 200 persons. Numerically St. James' has more than

1,500 communicants and 2,500 baptized members. The parish has grown steadily in these last ten years. One year the confirmation class totaled 216. Friends say that Mr. Kellogg introduced each child by name to the bishop. Another year Mr. Kellogg baptized 208 persons, half of whom were adults. He has baptized 1,300 persons, including at least 500 adults, since he came to Danbury. Many were from unchurched families that he found through his factory contacts.

This is the message that Mr. Kellogg carries with him to the factories: "Glad to see you in church Sunday. Keep coming."

Forward in Service

FORTH is closely allied to the program which The Presiding Bishop is launching to make the Church more effective in these days of war. As a token of your interest in his "Forward in Service" movement, send him your subscription today.

The Presiding Bishop.

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PLAN ANOTHER ALASKAN TOUR

FORTH Magazine is happy to announce that another all-expense escorted tour to Alaska will be conducted under its auspices this summer. Arrangements are now being made for the itinerary which with some modifications will follow the tour which proved so interesting and popular last year. As the party will be limited to fifty, reservations should be made early to avoid disappointment. For information write to Tour Manager, *FORTH* Magazine, 281 Fourth Avenue, New York, N. Y.

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This little church is a national shrine of boys and girls of the Episcopal Church. For here an idea was born—an idea which has brought eleven and a half million dollars to the Church. The first Lenten Offering was taken here in 1877 and amounted to about \$200. The Church is St. John's, Cynwyd, near Philadelphia, in the Diocese of Pennsylvania. The church still stands and here each Sunday boys and girls gather to study and worship.

From the \$200 in the first Lenten Offering, the amount grew to more than half a million dollars back in 1927. This Lent boys and girls will be selling FORTH and doing all sorts of jobs to earn pennies, nickels and dimes for their Lenten Offering of 1941. It is expected to aggregate \$300,000.

Twenty-two Japanese boys and girls were confirmed recently at St. Andrew's Church, Scottsbluff, Neb., by the Rt. Rev. George Allen Beecher. They were prepared and presented by the Rev. Hiram Kano, Japanese priest.

With the invading army taking roof timbers and floor boards for fuel, and with invaders' horses eating the thatch off country missions, repair items are major problems in China. The people, undaunted, are making repairs and where possible are rebuilding. "The spirit and enthusiasm of our Church people," one missionary has said, "is a marvellous witness of undiminished faith."

100 per centers. More parishes in New Jersey, Tennessee, Texas and California report that their vestrymen are 100 per cent subscribers to *FORTH*. They are St. John's Chapel, Bernardsville, N. J.; St. Paul's-on-the-Plains, Lubbock, Texas; St. John's Church, Memphis, Tenn., and St. John's Church, San Bernardino, Calif.

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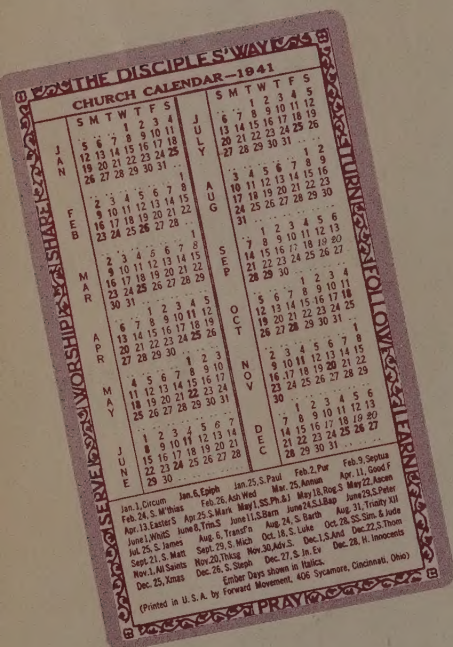
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Every parish is urged to join in the Program, starting in LENT with the training of small groups of laity; proceeding between EASTER and WHITSUNDAY with a great Church-wide Roll Call; progressing through the SUMMER with preparation of a "FORWARD IN SERVICE" Parish Program to be launched in the Fall.

"God is calling us for sacrificial service in a demoralized world," challenges the Presiding Bishop in his Preamble to this new Forward Movement; "Our first response must be an absolute rededication of ourselves to Him.

Consult your Bishop or the Diocesan Forward in Service Committee for information.



The Pocket Calendar pictured above, suitable for printing Order of Services on reverse side, is obtainable in packs of 100 at 35¢ per pack, 3 packs for \$1.00, 5 or more packs 30¢ each. Orders from Sharon, Pa. Also write for the New FORWARD MOVEMENT CATALOG which will be sent free of charge.

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